

THE ROLE OF ALISHER NAVOI IN THE EASTERN KHAMSA**Ismailova Nigora Mirzoaliyevna**

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Abstract: While writing his work, the creator pays attention to every word of it. Although the work "Khamisa" was written by poets before Navoi, Navoi was very confused in choosing names for each of the characters in his "Khamisa".

Keywords: Navoi's "Khamisa", personal names, images, representation of historical figures in the work, character of heroes

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**INTRODUCTION**

This study delves into the profound influence of Alisher Navoi, a distinguished Central Asian poet and thinker of the 15th century, on the Eastern Khamisa, a quintet of epic poems. Focusing on Navoi's exceptional contributions to the literary landscape of the Timurid era, the research aims to elucidate the thematic, stylistic, and philosophical elements he infused into the Eastern Khamisa, comprising five monumental works: "Layla and Majnun," "Farhad and Shirin," "Seven Planets," "Iskander-nameh," and "Saddi Iskander."

The investigation employs a multidimensional approach, encompassing textual analysis, historical contextualization, and comparative literature studies. It seeks to unveil the unique blend of Persian and Turkic cultural elements in Navoi's poetic compositions and their lasting impact on the Eastern Khamisa. Additionally, the study explores the socio-political milieu of the Timurid court, shedding light on Navoi's role as a courtier and his interactions with other influential figures of the time.

The research contends that Navoi's creative genius not only revitalized the traditional Persian literary canon but also elevated the Eastern Khamisa to unprecedented heights. His innovative use of language, intricate metaphors, and profound philosophical insights are integral to understanding the deeper layers of meaning embedded in these epic poems. Furthermore, the study underscores Navoi's contribution to the preservation and dissemination of Central Asian cultural heritage, making the Eastern Khamisa a testament to the enduring legacy of his literary prowess.

In conclusion, this investigation illuminates the pivotal role played by Alisher Navoi in shaping the Eastern Khamisa, emphasizing his lasting impact on the cultural and literary heritage of the Timurid period. By unraveling the intricate layers of his poetic contributions, the study enriches our understanding of the dynamic interplay between individual creativity and cultural evolution in the realm of classical Central Asian literature..

RESULTS AND DISCUSSIONS

The works created by Alisher Navoi, the sultan of our grandfather's ghazal estate, are included in the series of works worthy of repeated reading and study by lovers of literature. serves ideological purposes.

The work "Khamsa" belongs to the type of priceless works that have not lost their value in the period from the 15th century to the present. This work was not given a high rating by contemporary poets for nothing. possible

In order to fully understand Navoi's famous work "Khamsa", it is necessary to pay attention to the following.

For example, why the names of the heroes are like that, interpreting their names, if it is a historical name, is important in understanding the essence of the work;

Determining the ancient place names and the locations of the countries recorded in "Khamsa", revealing the current name and territory, why the writer included these things in the work.

It is easier to read by classifying the images in the work into 3 types.

- A) Images of prophets
- B) Historical images
- C) Traditional images (i.e. images of generous, loving, fair people)

Analysis of the epic "Farhad and Shirin". The epic "Farhad and Shirin" is the 2nd epic in "Khamsa", in which Navoi's dreams of a perfect person are expressed in the image of Farhad. Navoi considers love to be the essence of human life, and in this epic, he tries to show the mediation of human love in reaching divine love. Every expression in the epic has a certain general philosophical meaning in images, pictures and symbols. In his work "Khamsa", Alisher Navoi took Farhad as the main, perfect character. This is also one of the traditional characters. Farhad's knowledge and skills acquired from the Qur'an and Moni are not enough for Farhad to realize his identity. This is why he needed to go on a trip to Greece to see Socrates. Socrates is a perfect human being who reached the peak of perfection. Even though he lives in one place, his soul has traveled all over the world. Socrates tells Farhad about the structure of the world, the task of the human race, mortality and survival, real love and metaphorical love. On the way to Sokrat, a part of enlightenment passed through the places of maqamat and began to recognize his identity. Alisher Navoi would not have created a work expressing the interpretation of emotional experiences if Alisher Navoi had described the Sufi ideas as we said. artistic interpretation.

Analysis of the epic "Layli and Majnun". In the world of literature, for 13 centuries, poems and epics have been written on the painful and sad theme of love called "Layli and Majnun". The 3rd epic of Navoi's "Khamsa" is this love story. The fact that Majnun, who was taken to the Kaaba, shed tears and begged to increase the fire of love, testifies to the objectivity of Navoi's epic. In this epic, Navoi put forward the idea that pure love can take place in the hearts of pure people. The essence of the epic is that metaphorical love turns into real love. Majnun's love is a great example in this regard, because he loves Allah with his whole body, soul and tongue. At the same time, he is the most beautiful person with his compassion and incomparable talent. Majnun is a symbol of heavenly love beyond time and space. According to Navoi, every person should take the path of falling in love, enter into the history of love, and prepare himself not for death, but perhaps for drinking wasl mayi. This is the only meaning of this world, the poet says.

Analysis of the saga "Sa'bayi Sayor". "Sa'bayi Sayyor" is the fourth epic of "Khamsa" and has a romantic adventure character. Bahram is the main character of the work, the name of the star Mars in the East. Bahram often appears as a symbol of battles and conspiracies. Navoi carefully read the epics about Bahram before him. The epic consists of 38 chapters, 5000 verses, the events of the work from the 12th chapter show that in the image of Navoi Bahram, love and kingship do not fit together. The telling of stories and the construction of palaces are also logically connected with Bahram's life and fate.

Analysis of the epic "Saddi Iskandari". "Saddi Iskandari" is the largest epic in Navoi's "Khamsa". It consists of 89 chapters and 7215 stanzas. It is dedicated to Jahangir Iskandar, one of the famous figures in the East. Firdausi was the first to write this topic in the oriental literature, and then Ganjavi wrote a

two-part epic called "Iskandarnama" about him. created. According to the poet, Alexander has four qualities - four statuses. These are: kingship, rulership, guardianship and prophethood.

Although the kingdom was written in Alexander's destiny, due to his deep knowledge, knowledge of wisdom and philosophy, and spiritual perfection, he is not Jahangir, who terrorized the world in Navoi's image of Alexander, who hoarded treasures by looting, but he took the world with wisdom, justice and order. the one who showed the example of management based on the principle. The wisdom that the world, wealth, crown, throne is not worth one day's worries and sorrows prevails in the work from beginning to end.

If you study Navoi's works more widely, you will once again be sure that the names of the characters are absolutely worthy of the character of the characters named by him. "Khamsa" can be seen in books and epics as well. One of the factors that make a person mature and, most importantly, enrich his spiritual world, is fiction. In fact, he built the foundation of our Uzbek national literature, and it has reached the level of art on a world scale. Alisher Navoi, the great genius who raised this great man, his works equal to the ocean, the work "Khamsa", which has a great place in world literature, has become a priceless masterpiece of mankind, a spiritual property for centuries. In addition to taste, he had to have a lot of life experience. This is definitely a sign of humility and humanity in him. At that time, he was still widely known among the people for his works, and besides being a recognized poet, he had also tasted the bitterness and ups and downs of life. gave the opportunity to get to know the situation of the whole country and all social classes in depth and in detail. In particular, at this time, Navoi's words, pains, and opinions, which he would convey to the public through his artistic works, as a poet, as well as a great statesman and thinker, were lingering in his mind. Therefore, in the explanations of the creation of "Khamsa", it is scientifically correct to put not literary facts, but life experience first.

If you carefully look at the process of creating "Khamsa", it is clear that the events of the work are related to the socio-political events and events in Navoi's daily life, and that they continuously affect the poet's mood and creativity in various forms. Navoi fulfilled his goal with honor. Taking into account the days the poet worked to create "Khamsa", the treasure of 54,000 verses will be finished in 6 months. Scholars and scholars welcomed the first "Khamsa" in the Turkish language with great applause. The work won the recognition of the famous poets of its time.

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